

Nation

Volume 23, No. 08 • February 19, 2016

The Ballet of Reconciliation

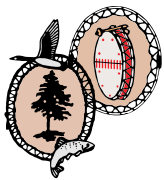


Reviving traditional
Inuit tattoos

Strong stand for
Cree hunters

Montreal Boat Show

\$2.50 Free in Iiyuuuschii
Serving Iiyuuuschii since 1993
Canada Post Publication No. 40015005



WORKING

TOGETHER

FOR SAFER

AND ENGAGED

COMMUNITIES

You have a project that could help make your community a better place?

Apply now

CREE JUSTICE FUNDS

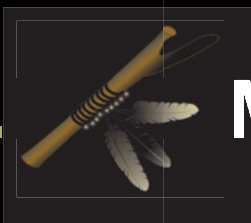
YOUTH ENGAGEMENT FUND

CORRECTIONS FUND

CRIME PREVENTION FUND

Through these funds, the DOJCS (Department of Justice and Correctional Services) provides financial assistance to community members willing to implement initiatives that facilitate and improve the administration of justice for the Crees across Eeyou Istchee.

Be engaged.



Make a difference.

For details, please visit the DOJCS website at: <http://creejusticefunds.ca> or phone (418) 923-2661, ext. 1180.

Unfinished business on residential schools

by Will Nicholls

From governments to churches, there have been apologies and promises galore over responsibility for the abuses of the residential-school system. There have been testimonies, commissions and settlements. Despite this, there are glaring lapses that call into question the sincerity of these efforts to make amends for what the Truth and Reconciliation Commission labeled a “cultural genocide.”

Two issues concerning Indian residential schools stand out. One of them, according to an Independent Assessment Process (IAP) adjudicator, is the denial of more than 3,000 survivor claims by the government. The IAP was part of the 2007 Indian Residential Schools Settlement Agreement between the government, the survivors and the churches that ran the schools that would set compensation levels for the system’s victims.

It was ironic that, in 2008, former Conservative Prime Minister Stephen Harper apologized and asked on behalf of Canada for the “forgiveness of the Aboriginal peoples of this country for failing them so profoundly.”

It was only two years later that Justice Department lawyers working under the Harper government began to argue in compensation hearings that more than 50 of the schools listed in the settlement agreement ceased to be residential schools in the 1950s and 1960s when Ottawa took over the operation of the educational facilities. The churches remained in charge of the dormitories. Justice lawyers won their argument that students who were sexually or physically assaulted after that time in any place but the dormitories were not abused at a residential school and were, therefore, not entitled to payment for their suffering.

The good news is that the Trudeau government is looking to remedy the situation.

And yet, the Trudeau government appears willing to continue government complicity in an extremely disturbing cover-up. As part of the Indian Residential

Schools Settlement Agreement, the government located 5,315 alleged abusers, both former employees and students. To find them, 17 private investigation firms were contracted at a cost of \$1,576,380 beginning in 2005.

Even though investigators located thousands of people accused of physically and sexually abusing students in Canada’s residential schools they may never face criminal charges. The alleged abusers weren’t tracked down to face criminal charges but were asked if they would be willing to participate in hearings to determine compensation for residential school survivors.

Information about the abusers would only be released if the adjudication secretariat is served with a search warrant, or if it’s believed a child could be at risk. However, an alleged abuser is entitled to be notified of the claimant’s name and the allegations they made in the IAP application.

Fewer than 50 people have been convicted for crimes related to the schools. Many of the 5,315 alleged abusers were and still could be pedophiles. It seems strange that they would have no investigation into their alleged crimes and no repercussions given their part in this dark chapter of Canadian history. People who abuse children should be held accountable for their actions no matter their age or health.

In essence, the Canadian government is protecting serial sexual and physical predators from justice. In any other context, this would be called aiding and abetting a heinous criminal act. And this, on the scale of thousands.

Of course, we are told there is nothing to stop a person from going to the police. Perhaps the police should request a search warrant for government records. It would save a lot of money in tracking down hundreds, perhaps thousands, of dangerous criminals – even if the Trudeau government continues the Conservative policy of hiding and protecting them. §

Contents

EDITORIAL

Righteous outrage 3

REZ NOTES

Masterbaking 4

NEWS

Air Creebec partners with Propair 5

FEATURES

Tunniit: Retracing the Lines of Inuit Tattoos 8

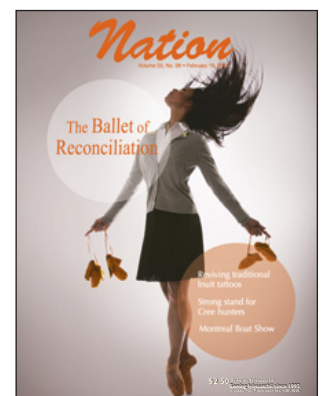
A strong stand for the Cree hunter 13

Montreal’s Boat and Water Sports Show 19

The ballet of reconciliation 23

UTNS

Negotiation is better than conflict 26



Sophia Lee in *Going Home Star - Truth and Reconciliation*

Photo by Réjean Brandt

Masterbaking

by Sonny Orr



I sliced the fresh caribou meat thin with a razor-sharp beaver knife; so thin the meat looked translucent. The recipe for this dish was evolving as I delicately cut the meat into mouth-sized pieces. A little leftover wine and honey-garlic-sauced marinade, the last can of mushrooms, freeze-dried corn, carrots and peas and finally, the brown rice. Real rice, not the five-minute kind, simmered for nearly an hour before I completed my masterpiece of Chinese cooking: the Micks Tap Food was ready. Because it was for a large family, a gargantuan bowl was used to stir everything together.

I thought about how our traditional hunt and harvesting of wild game helps the world keep global warming from becoming worse. Much of the world's greenhouse effects come from flatulent domesticated animals – sheep, cows and pigs, but not caribou. Sheep, on the other hand, could be kept around because we would need their wool to make sweaters when global warming ceases and the world begins to chill once again.

My caribou dish was saddled with sliced fresh bread, made by the Master himself – me. The butter was lathered over my wonderful creation and the aromas brought back memories of when I was the Grand Master Baker. I had few students, but a special few continued on with life filled with the yeasts and recipes that I passed on to them...

Young Grasshopper looked over his reading glasses at me and said matter-of-factly, "Look, I'm tired of washing your floor and doing your dishes in exchange for room and board. The whole wax-on, wax-off routine is wearing a little thin. I want to learn another move. A move that you have never taught another student. A move that will make me world-famous. A move that will make me Master."

I was going to snap back with, "No. You are not ready yet!" But young Grasshopper was in his 40s and it was time to pass on my secrets to someone I could trust. "I will teach you one of my world-famous moves. But first, you must wash your hands and clean your fingernails to prepare for the hour-and-a-half endurance ritual called The Fleishmann

Manoeuvre. Then I will teach you whatever technique you so wish."

Young Grasshopper sprung up to the sitting position and solemnly declared, "Master, I wish to learn the Braided Technique. It is the most difficult one and when I learn it from you, I can do anything!"

I was about to shake my head in violent disagreement before I realized that if I taught him this move he would have no reason to hang out in my living room and hog my big-screen satellite TV and expensive internet connection. He will be able to fend for himself. I nodded in agreement. "Yes, young Grasshopper, I will teach you the Braided Technique. You will be able to walk with your head held high and at the same level as other Masterbakers."

Young Grasshopper got to his feet and entered the hallowed kitchen, where his training for the next three-and-a-half hours would begin and end. I taught him the Warm Water Move, the Rising of the Fleishmann Manoeuvre, the Kneading with the Elbow and Knees, the secrets of Proofing and Shaping and most of all, the Patience Test, where nothing moves or happens for an hour. Young Grasshopper excelled at all, especially the Patience Test, laying inert for a straight hour until he broke his silence with a feeble attempt at the infamous Pig Fart and poisoned the atmosphere with its rancid odour.

It could have qualified as a Weapon of Mass Destruction if he had tried a little harder. Finally, the fabled Braided Technique was unveiled to him, followed by the Bakers Secrets then another 90 minutes of Patience Tests.

The results were amazing! Young Grasshopper had finally become a Masterbaker and created a delicious and wonderful Braided White Bread. I was so proud that I told him, "Next year, we will make the Chocolate Heart Shaped Cake for your Valentine sweetheart!"

Young Grasshopper was silent for a few minutes as he gorged on his bread, then gave me a thumbs up §

the Nation is published every two weeks by Beesum Communications **EDITORIAL BOARD** L. Stewart, W. Nicholls, M. Siberok, N. Diamond, E. Webb **EDITOR IN CHIEF** Will Nicholls **DIRECTOR OF FINANCES** Linda Ludwick **EDITORS** Lyle Stewart, Martin Siberok, Amy German **PRODUCTION AND SOCIAL MEDIA COORDINATOR** Joshua Grant **CONTRIBUTING WRITERS** J. East, L. Stewart, J. Grant, J. Barde, J. Staniforth, A. German, S. Orr, X. Kataquapit **SALES AND ADVERTISING** Danielle Valade, Lyle Brebner **THANKS TO:** Air Creebec

CONTACT US: The Nation, 4529 CLARK, #403, Montreal, QC., H2T 2T3 **EDITORIAL & ADS** Tel.: 514-272-3077, Fax: 514-278-9914 **HEAD OFFICE:** P.O. Box 151, Chisasibi, QC. J0M 1E0 www.nationnews.ca **EDITORIAL** nation@nationnews.ca news@nationnews.ca **ADS** Danielle Valade: ads@nationnews.ca Lyle Brebner: publicity@nationnews.ca **SUBSCRIPTIONS** \$60 plus taxes, US: \$90, Abroad: \$110 Payable to beesum communications all rights reserved publication mail #40015005 issn #1206-2642 **The Nation is a member of:** The James Bay Cree Communications Society, Circle Of Aboriginal Controlled Publishers, Magazines Canada Quebec Community Newspaper Assn. Canadian Newspapers Assn. Les Hebdomadaires Du Québec We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



www.nationnews.ca | facebook.com/NATIONnewsmagazine | [Twitter: @creenation_news](https://twitter.com/creenation_news)

To the rescue

Air Creebec partners with Propair to provide medical evacuation services to Eeyou Istchee

by Jesse Staniforth

Air Creebec is part of a winning bid to provide medical evacuation services in Quebec.

Air Creebec President Matthew Happyjack announced February 5 that the company had joined forces with Rouyn-Noranda-based Propair Inc. to provide emergency medical evacuation (often abbreviated to medevac) flights across Quebec, but especially in Eeyou Istchee.

“What this changes is that sick people are going to be transferred sooner and more quickly,” Happyjack said. “It’s closer, [with planes based in] Rouyn, instead of waiting for a plane taking off from Montreal and flying up north to do a medevac. Before, most of those flights came all that way from Montreal.”

Following a province-wide public tender by the Cree Board of Health and Social Services (CBHSSJB) for bids from air-transport suppliers to provide emergency flights mainly to Montreal and Val-d’Or, Happyjack said that Creebec and Propair agreed to join forces as natural partners due to their knowledge of the north. Air Creebec, Happyjack noted, has done some medevac flights, but they were provincially organized and flew on a schedule.

One of the advantages of partnering with Propair is that they have several King Airs – turboprop aircraft with pressurized cabins that many Crees have flown in – that are no longer part of the Creebec fleet. The partnership not only provides the Cree Nation access to Propair’s planes, but especially to their King Airs that function as dedicated Medevac planes – outfitted with two stretchers as well as limited seating for doctors and nurses.

“We’ve lost a few King Air [planes] and didn’t bother buying more because we wanted to concentrate on our Dash-8 operations,” Happyjack explained, adding that different companies specialize their equipment, training and experiences. “You have to keep parts and training and pilots for King Airs too, so we figured we’d be better off concentrating everything on Dash-8s.”

This partnership follows an announcement in October of an alliance between CHBSSJB and Air Creebec to offer a dedicated medical shuttle making direct flights from Chisasibi to Val-d’Or and Montreal. As Happyjack put it, “It’s for the patients who are mobile, to avoid having them do the milk run.”

For Happyjack, the affiliation with Propair will benefit the Crees. He notes that joining forces doesn’t just mean



From left to right, Creeco president Jack Blacksmith, Propair president Étienne Lambert, Air Creebec president Matthew Happyjack and Air Creebec's Chief of Operations Tanya Pash commemorating their new partnership.

sharing equipment, but also sharing knowledge of the territory, the people and the culture between two companies that have already been flying in the Cree Nation for many years.

“We’re going to be more visible in the communities with that contractor, too,” said Happyjack, “because we’ll have our logo next to Propair’s on the planes.”

In a press release, Propair president Étienne Lambert said, “Air Creebec and Propair have been working side by side in the territory of James Bay for many years, so it’s a completely natural alliance.”

That, in turn, is a benefit for patients airlifted during emergencies. Not only will their planes arrive sooner, they’ll be staffed by people who are familiar with Cree communities, destinations and customs.

Propair’s base in Montreal is next to that of Air Creebec, which Happyjack said got the conversation started. Air Creebec has primary bases in Montreal and Timmins, and secondary bases in Val-d’Or, Waskaganish and Chisasibi – in keeping with its mandate to encourage development and self-sufficiency in Eeyou Istchee.

“Maybe in the future we’ll base a plane in Chisasibi,” said Happyjack. “Then we’d really be able to save some time. That’ll depend on how well it works, and on the partnership with the Cree Health Board to better serve the people. The Cree Health Board gave out the tender as a one-year and they’ll re-tender again in a year, so we’ll see what happens.” §



**Kuukuminuwich
uchiskuutimachaauniwaau
iskwaauhitaau**

CHISASIBI

EVERYONE IS WELCOME!

Teachings and discussion of women's roles and responsibilities.

Ceremonial teachings:

- Other Activities:**

- Displays of different exhibits throughout event:
Caribou Ceremony, painted hides displayed outside
of the Mitchuap as in the olden days,
Display of arts & crafts, traditional medicine,
Birthing Bundle (Nishiiyuu Miyyuut)
Snowshoe displays by CNG Culture Department

Diagram illustrating the components of a birth ceremony:

- BIRTH** (Central concept)
- Rites of Passage** (Top component)
- First Moon Teachings** (Right component)
- Women's Teachings & Roles** (Bottom component)
- Women's Medicines** (Left component)

Women must wear a skirt at all times. All participants are asked to bring their feasting bundle (individual dishes and utensils)

Registration deadline: March 11, 2016

This event is made possible by the collaboration and support of:

Chisasibi Local Elders, Chisasibi Local Women, Chisasibi Cultural Department, Chisasibi Local Nishiyuu Miyupimaatsiun
Nishiyuu Department CBHSSJB, Cree Nation Government, Nishiyuu Council of Elders,

Affaires municipales
et Occupation
du territoire

Québec



Cree Nation Government



Famille

Québec

De Beers stops diamond exploration in Ontario

Following division in the Mushkegowuk First Nation of Attawapiskat, De Beers Canada has decided to halt further exploration outside of the Victor Diamond Mine in the James Bay lowlands of northern Ontario. The current site is located 90 km west of the community.

De Beers was hoping to extend its operation from the Victor Mine, the sole diamond mine in the province, to the nearby Tango deposit. But after members of Attawapiskat lit a sacred fire on the winter ice road last month they changed plans.

According to company spokesperson Tom Ormsby, the necessary feasibility study and bulk sample requires 100 days of work while the muskeg is frozen, and will be delayed until next winter if it does not begin soon. The Victor Mine is scheduled to close in 2018 and production delays will make the project much more costly and create a gap between the closure of the current mine and potential further operations.

Should exploration continue and prove to be feasible, De Beers' excavation of the James Bay lowlands could continue, but Attawapiskat is divided as to whether the mining industry is socially and economically beneficial to the community.

"It is unfair for De Beers Canada to tell the community it's either a yes or a no ... or no Tango," said Mushkegowuk Grand Chief Jonathan

Solomon. "The ultimatum has created division and animosity in the community and the region."

Solomon noted that the potential expansion represents an opportunity for reconciliation between local First Nations and the mining company. "Investment is good – if it produces good results for all of us," he said.

Meenwach'heewouwan Maskinnou walkers headed to Chisasibi

The Meenwach'heewouwan Maskinnou or Healing Path walkers left Moose Factory February 6 on a long snowshoe journey that will see them stop in Waskaganish, Eastmain and Wemindji, before arriving in their hometown of Chisasibi sometime in March.

One walker, Chisasibi resident Christine Chewanish, said she embarked on this trip with Meenwach'heewouwan Maskinnou to confront the historical traumas faced by her community.

"I had some personal experiences of abuse in my life," she told the CBC. "So I decided to do a snowshoe walk to bring awareness about the hurting that not only affects my family, but my home community, and Nation."

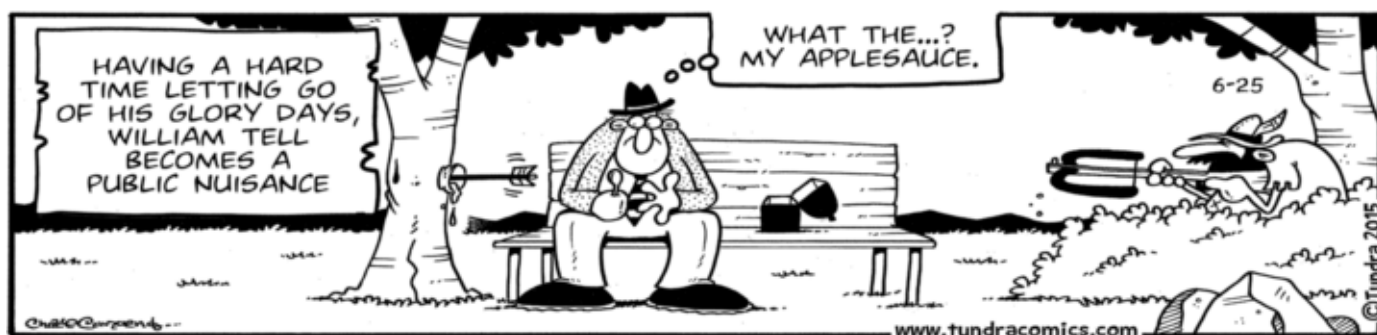
Chewanish is walking with the support of her community. Two close friends, Jaycie Moar and Joanne Matowaham, are accompanying her. Redfern Mianscum of Oujé-Bougoumou and his daughter, Afeni Gail, are also tagging along.



Redfern Shawn Mianscum and 12-year-old daughter Afeni Gail Pepabano

"I never went on a winter journey before, so I am taking this chance to support my sister Christine to spread the word that we need to come together and realize what is happening within our communities and Nation, where the hurting and abuses need to be stopped," said Mianscum.

A team of volunteers is travelling ahead of the walkers to ensure that they have food and supplies awaiting them in each community along the way. They'll also be camping out at different cabins and hunting camps along the coast of James Bay. §





Tattoo machine



Marked – for life

A recent documentary brings the lost tradition of Inuit tattoos back into the present

by Jesse Staniforth

Back in 2005, when Iqaluit filmmaker Alethea Arnaquq-Baril was considering a traditional tattoo in the style common for Inuit women until the mid-20th century, she could find only one living woman who still had tattoos – a 104-year-old Elder named Neeveevak Marqniq in the community of Sanijarak.

With barely enough funding to develop *Tunniit: Retracing the Lines of Inuit Tattoos*, her film about the lost history of Inuit women's tattoos, Arnaquq-Baril decided to push everything aside and pour all of her money into a trip to Sanijarak to visit Marqniq. Some two weeks before their scheduled meeting, however, she got the bad news – Marqniq had died on Boxing Day.

"I just missed her," sighed Arnaquq-Baril. "It was heartbreaking and I almost gave up on the film. I mean, I did. I decided I still wanted to do the research and get my tattoos, but what was the point of making a film if the last tattooed woman was gone? However, people kept bugging me about it – they were interested and wanted to see it, so I decided to make the film anyway. Although she was gone, there were people who knew her. I thought I could go to her community and interview her surviving relatives."

For some time, Arnaquq-Baril had been trying to tease out the story of Inuit tattooing. No one she knew had the traditional tattoos – she'd seen and loved them growing up, but by the time she was an adult looking for information, their his-



tory was all gone. The tattoos and their history had been swept under the rug of colonialism, mainly by Christian evangelists who believed they were evil.

"As I grew older, I heard people say, 'What do you mean *traditional Inuit tattoos*? I've never heard of them,'" Arnaquq-Baril recounted. "When I started talking about maybe getting them, the intense reactions that I got from people really surprised me. But the more I thought about it, I wondered why I was surprised. I shouldn't be. Because by the time I got old enough to start working on the film, I was aware of the issues and the impact of colonialism."

Tunniit was screened to a packed house of over 700 eager viewers, including many Inuit, at Montreal's Concordia University February 8. It chronicles how Inuit women's tattoos were wiped out by the same wave of colonialism that eliminated many Indigenous languages and traditions. Arnaquq-Baril said she heard from many people who still believe the

A close-up photograph of a doctor's hands. One hand is typing on a silver laptop keyboard, while the other hand holds a purple pen over a white medical form. A stethoscope is resting on the form and keyboard.

A hand holds a Quebec Health Insurance Card (Régime d'assurance maladie) in front of a blurred background of a person's face. The card features a sunset scene with a large sun and silhouettes of trees. Text on the card includes "Régime d'assurance maladie Québec", a barcode, and the name "MARTIN". There is a white rectangular area on the right side of the card, possibly for a photo or additional information.

Québec 

tattoos are evil, and were upset by both her film and the possibility she would get one herself.

At the film's core is the testimony of 58 Elders Arnaquq-Baril visited across more than a dozen communities of Nunavut, Nunavik, Nunatisavut (in Labrador) and Inuvialuit in the western Arctic. She found her way through the communities simply by calling each Hamlet Office, asking to be referred to a translator, and then asking the translator about the Elders in each town who would be most willing to talk about the tattoo tradition. Though Arnaquq-Baril speaks Inuktitut the dialect of distant communities was a challenge that the interpreters helped her overcome.

"We have a generation of Elders who don't speak a word of English, or if they do, just barely," she explained. "So there's this barrier, and those people who are fluent in both languages and old enough to respectfully interview Elders, who know the etiquette and can make those connections – that's precious. They've got a foot in both worlds."

The Elders are at the heart of the film. In numerous scenes, they share country food with Arnaquq-Baril while explaining in detail what the tattoos were like, why they were done, and how they were executed. As one Elder says in a particularly moving moment, tattooing was once a symbol of pride, not shame. This shame that European colonizers succeeded in imposing on Inuit culture motivated her to keep going.

"A generation or two from now that kind of hatred and anger is going to be much less," she is convinced, "but the film and the knowledge that was collected will remain."

Despite opposition from her parents, Arnaquq-Baril decided to go ahead and get the tattoos she'd always wanted. She wasn't the first young Inuk woman to repatriate the lost practice – a few women preceded her. She jokes that if she hadn't spent five years researching and making the film then perhaps she'd have been the first woman of a new generation to reclaim the practice.

The film also charts her own process of deciding to get the tattoos, learning designs from Elders, and being tattooed. This journey garnered interest from broadcasters who found the story of a woman choosing to tattoo her face potentially sensational.

"I often see people with tattoos when I travel, often they are covered from head to toe – everywhere except for their face and hands," she explained. "I guess it was interesting to people that I started by tattooing my face



Clockwise from top left: Maria, Netsilik Region; unnamed, Qaernermiut (between Baker Lake and Chesterfield Inlet); unnamed, Aivilik (Hall Beach) Region; Nellie, Southampton Island; Hattie, Igloolik; Pikey, unknown

J. E. Bernier/Library and Archives Canada/C-001499

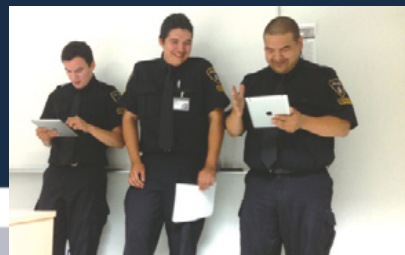
and hands. It was the opposite of what other cultures consider off limits."

In European cultures, Arnaquq-Baril notes, tattoos have until recently always been considered disgraceful. Even those heavily tattooed do not ink their hands and faces as a way of hiding tattoos beneath a shirt in the event of having to go to court. But this is a colonial shame, she argues, brought by Europeans and imposed on a place where tattoos were an integral expression of womanhood, strength, and the ability to provide for one's family.

"We had a 100 years of that shame after contact with Europeans," Arnaquq-Baril explained. "But we wanted tattoos on the face and hands because they're the few bits of exposed skin that you occasionally see when you live in -42°C through the winter, so it made sense. It wasn't a shameful thing – it was a beautiful thing. You wanted them to be visible."

During a question-and-answer period following the screening, Arnaquq-Baril noted that once the film was finished, tattoo critics suddenly fell silent. She could shop – now adorned with beautiful Inuit tattoos on her face, chest and shoulders – at the Northern Store without being harassed by an acquaintance who thought she was doing something evil.

"What I hope is that people see my decision and my attitude to get these tattoos not as something militant and radical – it shouldn't be," she said. "What was done to us was militant and radical." §



BE PART OF THE NEXT GENERATION OF CREE POLICE OFFICERS

Join the Eeyou Eenou Police Force

THE 4TH CREE COHORT 2016

**Application Deadline
March 11, 2016**

**Download your application
form online at www.eepf.ca**



"The Department of the Eeyou Eenou Police Force with the support of the Cree Nation Government, in partnership with the Cree School Board and Ellis College, is committed to fulfill its strategic objective of training and developing the next generation of Cree professional police officers who will proudly serve our fellow citizens of Eeyou Istchee."

Reggie Bobbish, Police Director

FOR MORE INFORMATION:

Jules Quachegan

Human Resources Analyst
819-855-2332 Ext: 3008
jquachegan@cngov.ca

Sandra Webb

Human Resources Officer
819-855-2332 Ext: 3033
swebb@cngov.ca

Cynthia Vezina

Recruitment & Training Specialist
Cell: 514-967-6070
cvezina@cngov.ca



YOUR CAREER IN LAW ENFORCEMENT STARTS HERE
AEC POLICE TECHNOLOGY PROGRAM



Program offered by
Ellis College

A strong stand for the Cree hunter

by Paul Dixon

At this critical time, a reassessment of the past is needed to reinforce a future that we as a people want to see. Since the 1930s, when the Cree involvement as slaves-on-chains in forestry began it can rightly be said, our ancestors were ambushed, manipulated by non-Aboriginal companies in the boreal forests and forced to accept forestry as a white man's business in Indian territory. Where Crees saw forests, newcomers saw forestry and their vision would be the new order. Everything snowballed from there.

Once logging companies – with support from Indian Affairs agents – got a foot in the door at a time settlers thought the land belonged to nobody, Crees became servants, subjects of Indian Affairs agents. Then, leading up to my generation (I was 18, when the 1975 JBNQA was signed), Indian agents were still around. It seems nothing has changed today. The only thing real in the James Bay and Northern Quebec Agreement is development – nothing else. I hope COMEX proves me wrong. Refer to the letter from Chief Saganash to Ottawa dated August 3, 1936 – our first complaint of the impacts of “development.”

Before the advent of treaties and after, concerning beaver preserves then and the trapline system today, a tallyman or any other generation had NO authority to have traplines destroyed or depleted for any reason at all, short- or long-term. Tallymen (stewards) are NOT supposed to receive compensation in regard to development on traplines. If this is the case, there is something wrong in our system and WE need to fix it because somebody or some group is taking advantage of this. Not only that, there are other ways of doing things to reach a better outcome than what we have now. As a tallyman taught by my late grandfather and father – who in return, were taught by their forefathers – I should know.

Keep in mind, the Cree word for development is “to destroy.” The term “sustainable development” is a deadly joke to a Cree hunting society. As Cree hunters, there is no concept for “development” or “where one generation gets rich and leaves nothing for the next.” Also, you cannot tell a tallyman or an



Elder in Cree, “We need to consult with you for development on the land” without telling him, “Your destiny as a hunting society will be in the hands of development now.”

My ancestors – Waswanipi Crees – have always led a nomadic life in the boreal forests, right up to my generation. And now everybody wants to abandon us while the battle rages on in the boreal forests. Waswanipi Cree traplines have the most non-Native forestry and mining activity in a territory already criss-crossed by hydro lines. We don't want to become beggars and squatters on lands we hold title to and nobody should force us.

Cash rewards to a tallyman for accepting so-called development on traplines are not supposed to be entertained by Crees, a hunting society. We have a hunting bylaw, but our ancestors have an oral tradition. They had set principles – non-written rules – we're all expected to live by and promote to future generations. The only responsibility a tallyman holds is to protect the trapline and the animals that gave their lives so Crees could live. It is not private property.



Thanks to the involvement of all our workers, Éléonore improved its health and safety performance by 90% between 2009 and 2015.

Our goal: To improve our performance each year by reducing the number of recordable injury. We are proud to say that we have reached this objective every year since 2009. As such, in 2009, there were close to 9 recordable work injuries for every 200,000 hours worked* versus less than 1 for 2015.

2009	2010	2011	2012	2013	2014	2015
8.9	4.6	2.2	1.9	1.5	1.2	0.89

This exceptional performance is proof of our workers' investment in and dedication to safety. Thank you!

Safety is everybody's business: Look out for yourself and others at all times, both at work and at home!

*In the industry, the calculation of recordable injury is based on 200,000 hours of work per year. This number of hours corresponds to approximately 100 workers.

GOLDCORP
ÉLÉONORE

A Resource Mine
Une mine de ressources
ᐱ ᐅ"ᐱᐅᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅ"ᐱ ᐱ ᐅᐱᐅᐅᐅᐅᐅᐅ

But forestry companies are always ready to con a tallyman with cash and other rewards so as to have their way with them, the oldest and dirtiest trick in the book. It's like throwing the dog a bone to get it to wag its tail. My ancestors never took rewards. I stand with my ancestors on this as a tallyman today. Only local government can intervene where forestry companies want to entice tallymen with rewards in order to divide, conquer and destroy the Crees.

Now mining companies are set to interrupt our lives using the same unfair strategies forestry used, from which we might never recover. Ever wonder why Waswanipi wanted to make this into a court case back in 1987? We were there with a busload of protesters. Grand Council and Cree leaders who were involved still regret that we missed the opportunity of a lifetime back then. The year 1987 will haunt me forever as a trapper. Again in 1998-99 Waswanipi did not want to settle the forestry lawsuit out of court. It's illegal and unconstitutional what's happening today on our ancestral lands with forestry and mining. Forestry has always been the cheapest and fastest way to make money here in the north.

Forestry's afterthought for the environment is like cutting all the banana trees and still expecting to see a monkey in a tree eating a banana the next day. Besides forestry permits, there are 18 other user permits given out on a single trapline, from the sport-hunters-cabin-permit to exploration and mining permits, and the never-ending list goes on.

As a Cree trapper, I get scared. Some Waswanipi Crees are forced to abandon the traplines – like my family – because of clear-cutting and the shortage of animals it causes. This in turn dramatically affects the guaranteed level of Cree harvest in the JBNQA, Section 24. In other words, a breach of contract.

I have done the small and big game capture reports for the past 22 years. I did warn Quebec officials and the CNG, that Waswanipi Crees might challenge them using Section 24 of the JBNQA to protect their way of life. The COMEX process just might force us to do so.

Where will we hunt in the future? I hear this all the time from Cree people in general assemblies, at our offices, out in the street, out on the land, in town. People are always protesting and

will continue to protest until things change, this I know. For the youth, protesting is a way to let out frustrations but I can no longer hold them back and am very afraid they might start using violence.

There is another option to solve the impasse we are at as a Nation; please, read on and get ready to fight for life. I say this because we Crees are one of the very few “hunting societies” remaining on this earth. The industrialized world destroys hunting societies if they do not surrender or assimilate. I find nothing wrong in respecting the way our ancestors lived, and lived healthy and long lives, often over 100 years.

Study carefully what Section 24 of the JBNQA states. Here is my take: the people of Waswanipi can and should apply for this section. They have every right to take governments to court for any prejudice caused by the breach of the terms of Section 24 of the JBNQA – in other words, guaranteed levels of Cree harvest.

Waswanipi needs to take action now. We have been worried too long about the state of our traplines and the children's future. In the meantime, let's wait for COMEX's decision. This is my advice and request to WCFN as a tallyman and a concerned member. §



MEGA CENTRE
Kubota
Pro-Ab Équipement (2003) Inc.
Sales - Service - Rentals

To discover the extent of our know-how, visit our website.





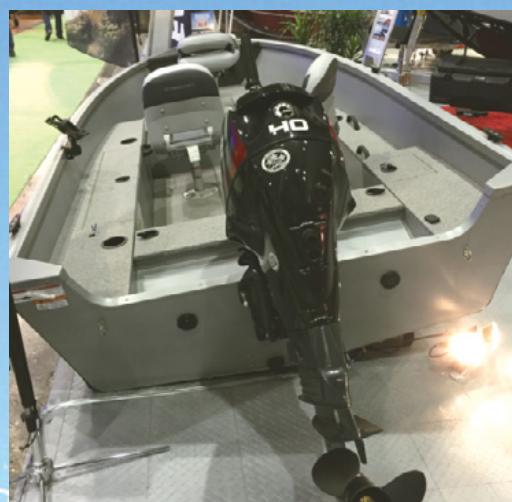


819-874-1138
www.megacentrekubota.com

5081232



Lund's 1650 Rebel XS with a double plated bow



The Alumacraft Escape 145 powered by an 60 HP Evinrude motor

Watercraft heaven

Montreal exhibition makes waves for boat lovers

story and photos by Joshua Grant



A selection of navigation gear from Raymarine

Montreal's annual Boat and Water Sports Show swamped Place Bonaventure February 4-7, hosting close to 300 exhibitors from across Quebec and Ontario and showing off over 450 different watercraft across 300,000 square feet of showroom.

Powerboats, inflatables, pontoons, personal watercraft and sailboats were all on display and the main showroom was an impressive scene for those in attendance, especially boat show first timers.

"It's really impressive, all of these massive boats in one room," said Gilles Moar, who was visiting from the Atikamekw community of Manawan. "The boats are beautiful but the place is so big that I lost two of my friends," he laughed.

Tucked between the luxury yachts, large pleasure crafts and square pontoon boats were a number of quality fishing vessels more in line with marine activities up

EMPLOYMENT NOTICE



Réseau de communications
Eeyou
Communications Network

OUTSIDE PLANT MANAGER

Site: James Bay Eeyou Istchee region or Abitibi (Val-d'Or)
Possibility of remote working.

JOB SUMMARY

Under the responsibility of the Director General, the outside plant manager is responsible of the performance of the outside plant infrastructures of the corporation.

QUALIFICATIONS

- Have a university undergraduate degree in a relevant engineering discipline OR a technical college degree in a relevant discipline coupled with solid experience in managing outside plant network.
- A minimum of seven (7) years of experience in outside plant including at least five (5) in a management position.
- Asset : BICSI Outside Plant (OSP) Designer certification

ACCOUNTING AND ADMINISTRATION TECHNICIAN

Site: Chibougamau or Val-d'Or

JOB SUMMARY

Under the responsibility of the Director General, the Administrative Technician accomplishes various tasks related to all facets of ECN's administrative processes.

QUALIFICATIONS

- DEC in Administration;
- 5 to 10 years of experience;

SKILLS

Reliable; Meticulous; Communication skills; Ability to manage priorities; Bilingual French/English; Knowledge of Sage ERP 300 is an asset; Speaking Cree is an asset.

**FOR THE JOB DESCRIPTIONS OF BOTH OF THESE POSITIONS,
AND FOR MORE INFORMATION, PLEASE CONTACT:**

Cédric Melançon, ing., MBA
Director General of the Eeyou Communications Network
Tel : (819) 860-6858 Email: c.melancon@eeyou.ca

north. Some of the more popular brands included Smoker Craft, Crestliner, Alumacraft and Lund.

Patrick Therrien, a sales representative for Lund Canada, recommended two of Lund's offerings for fishing purposes, pitching the Lund 1625 Fury XL and the 1650 Rebel XS.

"Both of these models are great boats designed for fishing," he said. "If you have a bit more money to spend, the Rebel XS is built with a double-plated bow that makes it much more durable. So if you plan on using your boat a lot and can afford the extra cost it will definitely last you longer."

The Fury XL starts at around \$20,000, has a maximum 60-horsepower motor and seats five with a capacity of 1250 pounds while on the water. The Rebel XS baseline price starts around \$25,000 with the option of a 60- or 90-horsepower motor, seating for six and a slightly higher weight capacity of 1350 pounds.

One interesting thing about the boat show is that the dealers, who are on hand to showcase their products, all offer special competitive prices for on-site purchases that can save buyers a couple thousand dollars. According to statistics provided by organizers, the Quebec Maritime Association, 52% of annual visitors between the ages of 26-50 planned on buying a pleasure craft at the event.

Aside from watercraft, exhibitors at the Boat Show offer a host of marine technology. These include cutting-edge navigation systems, fishing gear, life jackets, ropes, trailers and

hitches for hauling vessels, lifts, docking systems and a huge range of boat accessories – from storage cabinets to decking to sticky pads that hold your valuables tight to the dashboard while you're cruising the waves.

Adnane Jabri, who works for Raytech Électronique in Laval, told *the Nation* about the Garmin Echo map navigation series that offers both GPS software and a sonar fish finder at a cost between \$400 and \$700 depending on the size of the model. He noted that all of Garmin's more recent GPS systems come with Waypoint technology, a system that automatically navigates you to locations of interest or "way points" that you've saved into your system. By linking your GPS to a trolling motor via the transducer that comes with most Garmin models, you can sit back and relax while your GPS transports you to prime fishing spots or other secret locations that you've previously pinpointed.

Another piece of technology that stood out at this year's show was the Torqeedo motor line, developed on Lake Starnberg in Germany by Doctors Christoph Ballin and Friedrich Böbel. Their four different models of motors are entirely electric but deliver a range of power and torque that can support anything from dinghies to commercial craft. Running on rechargeable batteries that allow for different modes of travel and run time depending on the intensity of usage, each of their models can be charged by a standard wall outlet, a 12-volt connection or even a solar charger.





CREE SCHOOL BOARD
Post Secondary Student Services

Deadline March 1

***Are you considering post secondary studies?
We can help!***

**WE ARE AVAILABLE TO ANSWER ANY
QUESTIONS YOU MAY HAVE REGARDING:**

- Eligibility
- Financial Assistance
 - full-time studies
 - part-time studies
 - correspondence courses/programs
- Academic Support Services
- Social Support

APPLICATION DEADLINES:

- March 1st to commence studies for the Fall semester
- October 1st to commence studies for the Winter semester
- Three months prior for any other official starting date

Apply online at www.csbpostsecondary.ca

*Or fill out an official Application Form available at CSB schools and Sabtuan Adult Education Centres, and must be submitted and post-marked no later than the deadline!
Faxed or email applications are not acceptable*

Post Secondary Student Services, 1440 Ste-Catherine St, West Suite 400, Montreal Qc, H3G 1R8 • Tel: 514-846-1155 • Fax: 514-846-1266 • Toll Free: 1 800-463-7402



**YOUR FORD
DEALER
IN AMOS**

42, 10e Avenue Ouest, Amos, Qc J9T 1W8
T: (866) 468-3205 • T: (819) 732-3205 Fax: (819) 732-8111
www.somaford.com

English speaking sales reps: Patrice Charron, Yannick Boutin,
Alexandre Lavigne, Daniel Duclos

**UNDISPUTED
CAPABILITY.**

F-SERIES
BEST-SELLING IN CANADA FOR
50 YEARS



**0% financing on
72 months**

**Rebate
up to \$3,750**

**Winter
Package
bonus of \$750**



Torqeedo Travel 1003

Torqeedo's smallest motor, the Travel series, can be clamped to kayaks, canoes, punts or smaller craft and delivers the equivalent of a small 3-HP outboard motor in a lighter, cleaner, quieter and more convenient fashion. If you're interested in purchasing their

products, check out www.torqeedo.com/en/products/outboards/ or www.torqeedoquebec.com.

All in all, the Boat Show is quite the spectacle. While the main showroom dominates exhibits, there are a number of interesting and informative booths hosted by marinas, tourism companies, and clothing and accessory producers from across Quebec, some with tenuous links to marine activity. The show also offers courses on boat safety, classified ads for boat buyers and sellers, a boat navigation simulator and a number of professional seminars.

Some of this year's topics included a presentation on environmental issues and "fishing par excellence" by renowned fisherman Patrick Campeau. Another featured the adventures of seasoned navigators like sailor Guy Lavoie, who completed the Northwest Passage on a sailboat, and firefighter Sébastien Lapierre, who attempted the same feat in a tandem kayak with his friend Olivier Giasson.

If you're looking for a deal on a new boat next season or a reason to visit Montreal for a weekend, keep on eye out for next year's dates at www.salon-dubateau.com. Be prepared for a good amount of walking, large crowds, new gadgets, gorgeous boats and a serious itch to get back out on the water §



The ballet of reconciliation

The Royal Winnipeg Ballet tours a production based on the residential-school experience

by Nigel Irwin



The Royal Winnipeg Ballet is currently touring *Going Home Star*, a new production that finds its subject matter in the Truth and Reconciliation Commission. This intriguing blend of European art form and Aboriginal narrative is the first of its kind for the ballet world.

For many years as a board member for the RWB, the late Elder Mary Richard prodded Artistic Director André Lewis for an original Indigenous ballet. The company had performed their interpretation of George Ryga's *The Ecstasy of Rita Joe*, but the desire was to create something new.

As the 75th anniversary of the company loomed, Cree board member Tina Keeper, known for *North of 60* and her political activism, made a suggestion. With the Truth and Reconciliation proceedings in everyone's minds, the idea was that this new ballet would address the trauma in First Nations communities. Having explored psychological terrains before in his ballet *Svengali*, Mark Godden was recruited to choreograph the new piece. *Going Home Star* boasts an original score from composer Christos Hatzis, who utilized the throat-singing virtuosity of Tanya Tagaq and the textured voice of Northern Cree singer Steve Wood.

Royal Winnipeg Ballet Company
dancers in *Going Home Star* -
Truth and Reconciliation

photo by Samanta Katz

The irony using a European art form to express First Nations stories wasn't lost on Godden.

"The bridge between these two cultures had to be the music," said Godden. "The music allows you to go to some very dark and intimate places. There's a beautiful saying from American writer Flannery O'Connor, 'The South is not necessarily Christ-centred but they are Christ-haunted.' We talked about how this is a haunting. That is what Christos is trying to tap into."

The story follows an urban Native girl named Annie, who is as strong-willed as they come. Yet her life feels unfulfilled until she meets a homeless residential-school survivor named Gordon. He elicits visions of Niska and Charlie, two children under the abusive authority of clergymen. This is history she does not know and though it's a great burden to carry, Annie finds the will to help Gordon along and together they seek healing for the future.

These themes have been explored before in the works of Canadian novelist Joseph Boyden, who provided the narrative for *Going Home Star*. Boyden inventively uses Annie, Gordon, Niska and Charlie to represent the medicine wheel while two Elder spirits watch over them. These spirits provide the ballet's title.

"I call them star children," said Godden. "I wanted it to be a 'going-home story'. The Polaris star is known in some First Nations' communities as the going-home star. If you keep the star over your shoulder as a reference, you'll always be able to find your way home. I absolutely love that idea."

It was important to the company that the ballet was created in a

In Winnipeg, audience members were moved to tears, one reason why each performance offers an Elder corner in the lobby as well as on-site counsellors.



Every Set of Lost Keys Has a Story

"We lost our keys at a hockey game out of town, including our expensive-to-replace smart key for the car. Our War Amps key tag did its job when our keys were returned to us last week by courier, much to our relief."
— War Amps supporter

The Key Tag Service – it's free and it works. Nearly 13,000 sets of lost keys are returned every year.



Order key tags online.



The War Amps
1 800 250-3030
waramps.ca

The War Amps does not receive government grants.
Charitable Registration No.: 13196 9628 RR0001

Too many dogs? It's up to you.



Please spay or neuter your dog.



EMPLOYMENT OPPORTUNITY - Internal & External Posting

CREE NATION OF NEMASKA HEREBY INVITES APPLICATIONS FOR THE FOLLOWING POSITON:



Head Lifeguard

Location: 13 Lakeshore Road, Nemaska, Quebec, JOY 3B0
Salary: According to salary scale
Closing Date: March 9, 2016
Employment Status: Permanent, subject to 6 month probation

Summary of Position:

Under the supervision of the Sports and Recreation Supervisor, the Head Lifeguard is responsible for the delivery of all aquatic activities to the Cree Nation of Nemaska (CNN). The Head Lifeguard is also responsible for monitoring safety and environmental health protocols of both programs and the pool area itself, and assuring a high standard is consistently upheld.

Qualifications:

In order to be considered for this position, applicants must possess the experience, knowledge and skills as listed below. The applicant must be also be willing to attend training and conferences.

Education:

- Secondary 5 graduate
- Must possess the correct certification in Red Cross water safety and first aid certification.

Experience:

- One to three years of relevant experience.
- Demonstrated experience with staff supervision

Languages:

- Spoken fluency in Cree and English
- Written fluency in English
- Fluency in French is an asset

Knowledge and abilities:

- Customer focused and service oriented
- Knowledge of the principles and methods of water rescue work, artificial respiration and other first aid measures and skill in their administration.
- Ability to operate swimming pool purification equipment.
- Ability to maintain personal health, fitness and endurance necessary to perform lifesaving functions.
- Ability to effectively and courteously interact with patrons and the general public

Working Environment

The Head Lifeguard works from the swimming pool facilities at the Sports Complex Centre and is responsible for working flexible schedule as

required.. The working environment includes working both indoors and outdoors. In addition, because of the nature of work, attendance may be required at odd hours and weekends to perform unscheduled maintenance and repairs.

Information to be provided

- Your Curriculum Vitae (résumé).
- A cover letter describing, with concrete examples, how you meet all the experience requirements for this position.
- Proof that you meet education qualifications

Please forward this information at the attention of:

Ruth Jolly

Director of Human Resources
Cree Nation of Nemaska
32 Machishteweyaa
Nemaska, Quebec, JOY 3B0
Tel: 819-673-2512
Fax: 819-673-2542
Email: ruthj@nemaska.ca



respectful way. During rehearsals the company observed smudging ceremonies, spoke with Elders and participated in a sweat.

"To move forward we can't just think about ourselves and the story and how we want to hold it. This story relates to very real individuals," Godden observed.

In Winnipeg, audience members were moved to tears, one reason why each performance offers an Elder corner in the lobby as well as on-site counsellors.

“The path of vengeance and the path of feathers start and end together. On the path of vengeance I departed, on the path of feathers I arrived,” Godden intoned, reciting a Haida peace poem. “To me, this speaks of reconciliation. That’s the feeling of the ballet.”

Going Home Star will be touring well into the spring with dates advertised on the Royal Winnipeg's website. §



**Department of
Justice and Correctional Services**

·ልኝካወራለሁ ዋና
ወደካወራለሁ ለሌሊትህ ለግሉ ለግሉ ለግሉ ለግሉ



Record Suspension Program

You can apply for a record suspension (pardon) to have your criminal record sealed, which can help you to get a job

You may be eligible if you:

- Were convicted of a criminal offence
- Have completed all the requirements of your sentence and probation
- You have completed the 5 or 10 year waiting period, depending on the nature of the offence

If you are a Cree beneficiary, the Cree Nation Government (CNG) can help you to fill out the record suspension application and if you qualify for financial assistance, the CNG may pay the costs associated with the application.

Need Help on How to Apply?

Contact your Local Community Reintegration Officer:

Chisasibi:	819-855-2120
Eastmain:	819-977-2400
Mistissini:	418-923-2661
Nemaska:	819-673-2400
Ouje-bougoumou:	418-745-2260
Waskaganish:	819-895-2126
Waswanipi:	819-753-2770
Wemindji:	819-978-3300
Whapmagoostui:	819-929-3796

If you have any additional questions or need more information, please contact the Correctional Services Regional Office in Val d'or at 819-874-2600 or by email at justice.valdor@cngov.ca.

www.creejustice.ca



Negotiation is better than conflict

My people have come a long way in obtaining a life with more opportunity and hope. Through education First Nation people all over Canada are moving into leadership roles in government and private enterprise, in both Native and non-Native initiatives. We have very intelligent, well-educated, strong and capable leaders in politics, law, education, business and every sector of Canadian society.

I have seen much progress in First Nations first-hand with the communities that make up the Wabun Tribal Council in northeastern Ontario. Over the past 20 years I have watched these First Nations led by their chiefs and supported by an administration headed by Shawn Batise as they began to lobby government and the private-sector resource industries. Over the years, Wabun has become internationally known for negotiating all kinds of agreements with government and the private sector that provide benefits to Wabun First Nations.

Wabun is well recognized across Canada for its expertise in this area and Batise and the chiefs have shared their knowledge with other Native organizations. For so many years Native people were left out of the loop when it came to participating in development on traditional lands. That has changed with legal decisions, an evolution in the will of government and industry to negotiate with First Nations over development of traditional lands.

I am not saying that every agreement made with developers and government is perfect. This new arrangement is taking time to evolve as everyone learns how to better negotiate and

produce fair deals that at the same time consider environmental and conservation issues. It makes me feel good to know that so many people are going to work and making a better quality of life because of negotiated deals on development. I know that the Wabun First Nations are enjoying better housing, improved infrastructure and generally safer, healthier and better community administrations.

Back home in Attawapiskat, my family, friends and a new generation have good jobs with the development of the De Beers Canada Victor Mine. Through negotiations with the company and First Nation leadership financial support is provided to the community and training and good jobs are now available for many members. Are things perfect? No, of course not, but at instead of being left out of the loop as things were done in the bad old days, we as First Nation people are being listened to and respected when it comes to development on our lands.

De Beers is considering further mineral exploration in what is known as the Tango Extension. If this happens and the results are good the current mine will not close in 2018 and instead continue to produce. If mutually advantageous negotiations can be conducted between De Beers and Attawapiskat then this exploration makes sense as there is a skilled workforce already in place, a mine with infrastructure and capability, plus a template to follow for further development. Rather than create conflict and mistrust, we should be making sure we have a place at the table.

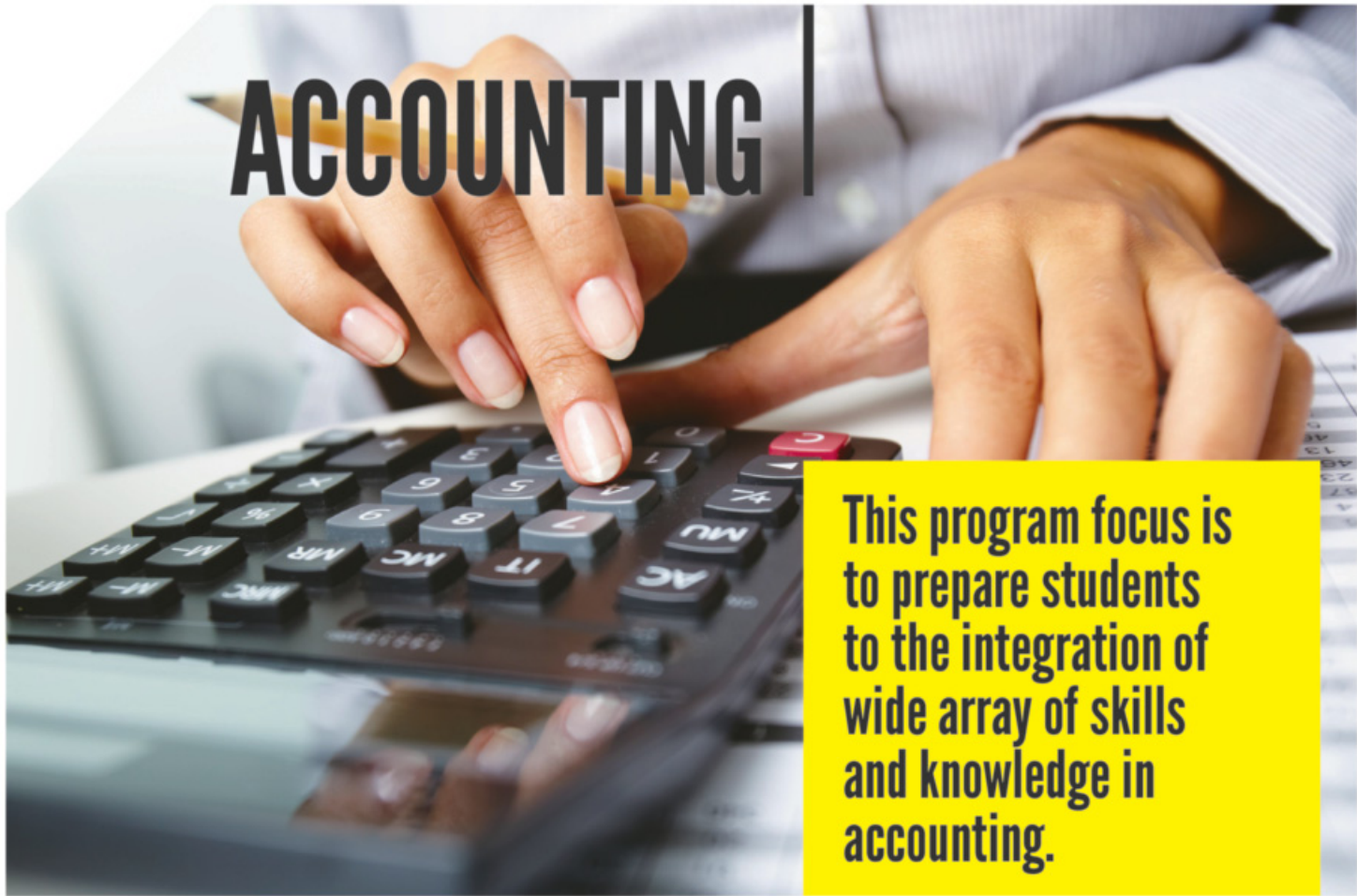
Sure, we as First Nation people are close to the land and hold our cultural

and traditional lives as sacred. However, we should still be able to benefit from industrial activity on our lands and require that the private sector and government ensure that the land, environment, the creatures, the water and the air are protected.

We can build all these requirements into any development agreements and demand that we have our own experts on hand to protect Mother Earth. Many of the top executives with government and resource development these days are open, well-educated, sensitive and well-meaning. Gone are the days when racism, intolerance and a colonial attitude were accepted as inevitable. In fact, governments and the private sector are increasingly figuring out that, if they are fair upfront, honest about their developments in terms of benefits to First Nations and willing to make sure the environment is protected, good things happen for everybody.

There will still be highs and lows in this development process, but there should always be a way to negotiate and solve problems. Yes, we can always revert to protest and blockades. At times these tactics will still be needed. But there are better and more productive ways to solve problems and allow responsible resource development to take place.

I want my people, my family, my friends and our future generations to have good jobs, a decent quality of life and still know that Mother Earth is being protected and respected. We can do it together. The future is as bright and as beautiful as we want to make it. §



ACCOUNTING

This program focus is to prepare students to the integration of wide array of skills and knowledge in accounting.

This program focus is to prepare students to the integration of wide array of skills and knowledge in accounting.

 Starts Spring 2016

 *Registration closes*

 *Chisasibi*  *1,350 hours*

- Master accounting tasks like payroll
- Produce income tax form
- Complete end of fiscal period.

INVEST WELL FOR YOUR FUTURE!



**CALL YOUR LOCAL EDUCATION CONSULTANT
ROBERTA NEACAPPO AT 819-855-2230 EXT. 3268**

WWW.SRVTC.CA





Your Northern Airline of choice!
We offer discounted rates and seat sales.*



airCreebec

For reservations, charters or information, call toll-free: 1-800-567-6567
Or visit our website at: www.aircreebec.ca

*certain conditions apply to seat sales